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ADDRESS IN COMMEMORATION OF THE LATE  
REV. NOAH DAVIS.

IT was our painful duty, to announce in our last Number, the sudden decease of the pious, able, and devoted Agent of the Baptist General Tract Society, the REV. NOAH DAVIS. *The righteous shall be had in everlasting remembrance;* and the memory of this zealous minister of Christ, will be affectionately cherished by the multitude of his brethren, and especially by the friends of Religious Tract Societies, to promote which he devoted several of the last years of his active life. His visits to New-England were few and short; but even from this limited intercourse, he possessed a deep hold on the affections, esteem, and confidence of the churches.

At the request of the Board of Managers of the Baptist General Tract Society, the Rev. W. T. Brantly delivered a deeply interesting address, in commemoration of the deceased, in the Baptist Meeting-House in Sansom-Street, Philadelphia, Aug. 1, which has been published in the *Columbian Star*, the principal part of which we now present to our readers.

WE are assembled to contemplate the short history of one who has fled from us like a winged dream—one whose morning opened upon us with the promise of a long, bright day; but whose ascending orb has been darkened before it attained its full magnitude. We have come together to benefit ourselves by the contemplation of his life, and to humble ourselves before God, in view of his death.

Our dear brother DAVIS filled a short interval; but he filled it well. Had a presentiment of early death been constantly upon his mind, urging him to execute with speed all that his hand found to do, he could scarcely have been more vigilant than he was in seeking occasions to do good, and more prompt in action when such occasions were presented. We are chiefly directed by a sketch which he has left of himself, in the observations to which your attention is invited; and frequently shall use his own words.

His nativity occurred at Salisbury, Maryland, July, 1802; and his own reflections upon this event will be interesting to many of

you. He writes about it thus : " I was the first child the Lord gave my parents ; and my mother who before my birth had dedicated me to Him, named me NOAH, believing that I also should be made a preacher of righteousness. Of course no pains were spared by my parents, to instruct me in religious truth, and bring me up in the fear of the Lord. Though they had the grief to see me taking, as others, the downward road, and drinking up iniquity as water ; yet my mother held fast her first impression, that I should be ransomed by electing Love, and made to preach the word of God to dying men." Parental anticipations in relation to the destination of children, should not be regarded as a mere weakness of the affections. That the Providence of God often does direct the views of parents as well as children to some plan of life connected with his glory is not too much to be believed. And were we inclined to doubt, the numerous facts which the lives of good men supply, would silence our doubts. Our lamented brother records one circumstance in his juvenile history, which he could not well reconcile with the expectation of such a course of life, as that which he subsequently pursued. " Whilst at school," he remarks, " whether from diffidence, or from some other cause, I could at no time take a part in the exercises of public speaking—a proof that I was not then preparing for my present avocation." In this we think he was mistaken, since it is well known, that the youthful candidate for the palm of oratory, must frequently possess qualities, but little compatible with that modesty and reserve, which constitute the best promise of the young. Diffidence may be remedied—impudence is seldom cured.

At the age of sixteen the subject of this notice was placed by his father in the store of Messrs. Fassitt & Langstroth of this city. This he always regarded as a most providential arrangement. He found in Mr. Fassitt the prudent counsellor, and pious friend, who evinced more solicitude to conduct the young men under his charge to the right ways of the Lord, than to turn their personal services to his own account. Of this period of his life he thus writes : " Prior to this time, I had no abiding impression of my state by nature, nor of the awfulness of my standing before God. It was in Philadelphia that my vile heart first revolted against attending strictly on the worship of the Sabbath day. I was now compelled to labor throughout the week, and surely, thought I, Sunday at least may be my own. But in vain were my murmurings. My respected employers knew the worth of immortal souls, and acted upon the good resolution, that they, and theirs should serve the Lord."

The efforts of his pious director, under the merciful influence of the good Spirit of God, were not in vain—for in the year following we find that his mind had imbibed a deep and lasting conviction of the truth. In adverting to this circumstance he remarks : " In 1819, I commenced the habit of daily prayer ; and Sabbath afternoons were passed in reading the Bible and in prayer. I heard the word with increased attention, and my mind became more and more enlightened by divine truth. Whilst occupied in this manner, I was present on one occasion at a baptism in Sansom-Street church,

and found my mind very powerfully affected by witnessing this solemn ordinance. I wrote my parents about May, 1819, and informed them of my exercises; and made known my mind also to Mr. Fassitt, requesting him to lay my case before Dr. Staughton. He kindly did so, and gave the Doctor an account of my experience." Thus at the early age of seventeen we find him rejoicing in the ways of God, and claiming the inmates of Zion as his best friends, his most endeared kindred.

From this period his mind became deeply impressed with the importance of the gospel ministry, and with the desire of being instrumental in making known the glad tidings of salvation. He obtained an honorable dismissal from the connection which he had formed in business, and returned to the house of his father; became a member of the church in that place; and having come to the determination to spend and be spent in the service of God, as an humble minister of the cross, he was approved and licensed by the church in Salisbury, July 9th, 1820. In November of the same year, he returned to this city for the purpose of pursuing a course of study in order to the better discharge of the sacred office which he had undertaken. On the removal of the Seminary, to Washington city, in 1821, he repaired to that place, and continued his studies with much success until the period of his leaving the institution. He seems to have had no ambition for the distinction of literary attainments: and hence his single object in seeking mental improvement, was the acquisition of such advantages, as might be most readily turned to account in the great work before him.

Had he been disposed to grasp largely the accomplishments of learning, with the talents which he possessed, it would have been easy for him to compass his object; but that All-knowing Mind which foresaw the brevity of his course, fired his soul with a sort of holy impatience to be engaged in his Father's business. In view of his connection with College he thus expresses himself: "I entered the Freshman Class, and looked forward to the end of my course of study, when I should go forth to preach the gospel wherever my Master might send me. But, as to preach the gospel was the leading motive of my heart, I began to look on the intervening years with some degree of uneasiness, especially as the directors of my studies had determined to give me a thorough course, which would require four or five years more. I determined, therefore, to leave the College at the end of the current term, and to throw myself on the providence of God with entire devotion to his work. And, blessed be his name, I have not once regretted my determination." About this time he was directed to the formation of a marriage connection, with one of congenial feelings, and ardent piety, who remains behind him a widowed mourner, to afford one more proof, that in the severance of such ties, "'Tis the survivor dies."

Subsequently he preached with much power and success, in several places in the neighbourhood of Salisbury. To large and attentive congregations he proclaimed the word of salvation, and had abundant reason to believe that his labor was not in vain. He

was soon after this called to take charge of the Baptist church in Norfolk, Virginia. Meanwhile his health had been much impaired, and his pastoral duties were frequently interrupted in consequence of the imperfect state of his health. Here, however, he was zealous in every good cause. The condition of Seamen engaged his attention, and with his characteristic ardor he encouraged and secured the formation of the "*Seamen's Friend Society*." About the same time he prepared a very useful selection of Hymns suitable for mariners. Anterior to this his mind had been greatly agitated concerning the Missionary enterprise; and at times the subject seems to have taken hold of his entire regard. Some of his exercises on this question will not be unacceptable to you. Under date of October 4th, 1826, we find the following record: "I have had my mind much on the subject of Missionary work among the heathen. Endeavored last night to revive the spirit of it, among my people. I read at the prayer-meeting Rev. Gordon Hall's Address to American Christians and Ministers. Surely we wrong the souls of the perishing heathen by doing so little for them. The work of a Missionary must be truly self-denying, trying, and laborious. It requires much of the spirit of Jesus, untiring zeal, and inextinguishable love. In meditating on this subject, I have had some uncommon views of my own weakness and insignificance. The work appears so important, that if it be the will of God, and I can be assured of it, I will go anywhere among the dying nations to make known the Saviour's love. I dare not say that I have the necessary grace; but I know Christ can and will give it to me, if he wills me to go into this department of labor."

After a deep conflict of feeling, and consultations with his brethren, the idea of a distant service was exchanged for that of the Tract cause, to which the latter years of his life were most ably and successfully devoted. It appears now, that the very first design of the Baptist General Tract Society, originated with him. In a letter to the then editor of the *Columbian Star*, he thus expressed the intimation which has been so well improved. It may be found in that paper under date of February 14, 1824. "I have been thinking for some time, how a Tract Society can be got up in Washington, which shall hold the same place among Baptists that the American Tract Society does among Congregationalists. I now feel very much the necessity of having Tracts to scatter in the waste places. It is a plan of doing good which is scarcely known among Baptists." This hint was improved, and a Society formed.

The removal of our departed brother from Norfolk, and the transfer of the Tract operations from Washington to this city—at his instance, were among the last important changes in his life. Here he entered the field of labor with all his might. The little interest which had almost subsided into non-existence, in his hands began to gain strength, and to assume a new character. He enlarged the plan, reduced to method its disjointed parts, roused our dormant energies, and infused into the whole concern a new spirit of action. His habits of good management and economy were carried into this service, his capacity and readiness in shaping into practicable di-

mensions a complex system, were of admirable use in a business consisting of so many minor details. But the rapid growth of the Society, the increasing demand for its publications, the extension of its operations to almost every part of this Union, will evince with more force than we can command, the value of those labors bestowed upon it, by its assiduous and intelligent agent. The estimate of his usefulness must not be restricted to the particular vocation which we are now considering. Besides his main business of preaching by means of Tracts, he sounded the gospel abroad in many places where he travelled, and in others he preached more stately with great effect. He collected and published many useful facts connected with the statistics of our denomination. He was ready to aid by his presence and countenance every good proposition; and was always among the first to contribute such means as were at his disposal for the promotion of useful expedients.

His health was infirm; and though his application to the duties of his station was unremitting and efficient, yet he often groaned, being burdened under the frailties of a feeble constitution. Those of less decision and zeal than he possessed, would have resigned themselves to supineness and inaction, under such bodily infirmities as he endured. But he counted not his life dear in view of the weighty care which the interest of his fellow-men devolved upon him. We have seldom known an instance in which the *spending*, and *being spent* for God, was more in accordance with true Christian devotedness. Death could not come unexpected to him. His transit from us was sudden, but not confused. For a long time we had seen him reaching forth after the incorruptible inheritance; spreading his wings for flight; raised aloft on the summit of holy hope, and viewing with intense delight the distant scenes of the promised glory. All his matters were arranged, his house was in order, and he was awaiting his final discharge.

It would have been grateful to have a dying testimony from the lips of such a Christian. It would have been grateful to bedew with the farewell tear of affection, the conscious bosom of such a brother. But these small mitigations of our grief could not be allowed. The loss of sensation and consciousness, were the fatal symptoms under which his manly form sunk almost without warning. The spirit that lingered a short time about him, could not control its shattered and dismembered tenement. We were therefore left to witness, without the ability to relieve, the last struggles of a prostrate frame. The month of July, in which he was born, in which he was baptized, in which he was ordained to the work of the ministry, in which he was married, witnessed his passage from time to eternity. He died on Thursday morning, 15th July, a few days less than twenty-eight years of age.

NOAH DAVIS possessed qualities of no common kind. His capacity for the transaction of business, would have insured him wealth and respectability in any community. The patronage under which he could have entered upon commercial pursuits here was such as few young men could boast. Nor was his mind naturally so formed as to be indifferent to the inducements of secular advan-

tage. But he had learned Christ in such a manner, as to become willing to consecrate to him all the talents which he possessed. He was prepared to forego the comfort and accommodation of houses, lands, and kindred, to serve the blessed Jesus.

His mind was naturally capable of great research. He could divest difficult subjects of their obscurity, could see readily through the mazes of an intricate proposition, could arrange and methodise a multifarious business, and conduct doubtful plans to a good result. Many of his addresses from the pulpit, and on occasions connected with public objects, were distinguished by much force and discrimination. They will be long remembered by many whose hearts were deeply affected by his moving appeals. He was a warm friend, and a generous opponent. The corrosions of jealousy he never felt—the desire of greatness never agitated his calm breast. His genuine glory lay in a near approximation to God.

One who knew him best thus speaks of his latter days: "For the last two months, I believe that the Lord was preparing him for that unutterable bliss which he is now enjoying. A spirit of meekness seemed to rule all his conduct. Seldom have I seen more of the spirit of Christ in any of his followers. A holy calmness seemed to have taken possession of his mind. He was sensibly alive to every relative claim; but these claims, closely as they were wound about his heart, were all subservient to his Master's cause."

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#### MAKING LIGHT OF CHRIST.

[Concluded from page 234.]

THE specifications of the sin of making light of Christ, presented in the last Number, were mainly applicable to the obviously irreligious; to those who, at present, make no pretensions to experimental piety. There is another class to whom the charge is strictly relevant, and to whose most serious consideration it is further suggested, that

6. Those who do not recommend Christ, and his salvation to others, are certainly guilty of slighting them. It is not easy appropriately to illustrate the character of this neglect by any of our actions towards our fellow-creatures, in the secular concerns of life. In these, the powerful and absorbing principle of self-interest controls the proper dictate of benevolence, and prevents to a very great extent the recommendation of that earthly good which we are attaining in any particular course, to the notice of those whom we have reason to fear that such a recommendation would render our rivals or supplanters. Of this principle of selfishness, so common to all the men of the world, in their eager competition for its gain, the Saviour furnishes an illustration in the parable of "the treasure hid in a field, the which when a man hath found *he hideth.*" Now nothing can be more natural, if not even justifiable, in such a case, than the conduct of this individual. The treasure he had

found was limited in amount, and lest there should not be sufficient for himself and others, he confines the knowledge of its existence to his own bosom till its possession is secured.

But there is no such scantiness or insufficiency in the heavenly treasure. Inexhaustible riches of grace and of glory are necessarily found in an infinite Saviour.

We are never straitened in him. If to his feast we are invited, we need fear no competition, no relative diminution of provisions by an increased number of guests. "Yet there is room," and the larger the number, the more cordial the welcome, and the more transporting the joy of all. None are there incommoded by the crowd, for there are many mansions, and he who hath all power in heaven and on earth, prepares a place for them. There will be no scantiness in the provisions; for the same infinite power has made what even he calls emphatically a *great supper*. The Sun of righteousness will not seem dimmed, because millions are cheered by his beams. The river of life will not be found diminished, because millions daily drink of its waters.

With this exhaustlessness of the provisions of grace, join, in the consideration, the nature and extent of that benevolence, which the Bible claims as an universal concomitant of its participation. Then tell me whether it is possible to conceive of one who has truly partaken of this grace, has felt all its heavenly and transforming influence, and yet manifests no desire to recommend the Saviour to those who are perishing in ignorance of the value and freeness of his favor, without forming the inevitable conclusion, that thereby he does make light of Christ?

What would you think of one professing to love his neighbor as himself, who, while some deadly disease was making awful ravages all around him, should neglect to recommend to his friends, his neighbors, and even his own family, a remedy which his own experience had proved to be easy and perfectly infallible? Why, you would think of course, that his professions of benevolence were false, or the remedy in his own view despicable. And what else will they think who have witnessed your Christian profession, if they see you evidently unconcerned whether those around you walk in the narrow path that leadeth unto life, or continue to throng the broad road to perdition? What *will* they think, do you ask? Rather hear what they have thought and said already. One of them recently held such language as the following of you, and such as you, who profess to esteem Christ so highly and yet never recommend him. "My neighbor is an evangelical professor. It is understood that he once made a very solemn declaration of the enjoyment he found in religion, the preciousness of the Saviour, and the infinite value of an interest in his special favor. I have now lived by him for years; have found him kind, and obliging, and in all things else a most consistent and honorable man. There is no reasonable effort he would not make to perform an act of neighborly kindness. He will rise early, and watch late, and readily expose himself to inconvenience, to serve me or my family in sickness, and like a true friend he has often given me advice in worldly

affairs, which has saved me from most distressing embarrassment, if not from ruin. But he has never said one word of any danger to which my soul is exposed, never recommended the enjoyments of religion, as superior to those of the world, or by even the most distant hint suggested that a time would come, when I and my family would feel the necessity of having Christ our friend. It is said that his own children, now risen up to manhood, never heard him recommend the religion of the Saviour. My own conclusion is, that the things he once regarded with such interest, he now very lightly esteems. Probably he has good reasons for this change. Very certainly he gives practical proof that his early professions of the high value of Christ have not been verified in his own experience."

Does not this man of the world give substantial reasons for his conclusions, and will you meet him at the bar of God, and give reasons as satisfactory for your conduct? But further, there are those, though the number is small, who do earnestly recommend the Saviour to those at their very doors, who yet manifest no concern that the millions who never heard of him, but who to this hour are bowing down to dumb idols and practising all the rites of a bloody and horrible superstition, should have this Saviour with all the peace and blessedness which a knowledge of him gives, communicated to them.

There are—so great are the inconsistencies we manifest—some few found, who appear to love Christ most ardently, and regard him as all their salvation, and all their desire, who are yet inactive and indifferent in the great duty of sending forth the Bible and the living heralds of salvation to all who dwell on the face of the earth. And have such Christians never thought that if they are permitted to die as Stephen did, with a glorified Redeemer in their eye, with his loud praises on the last accents of their tongues, and with love to him glowing in their bosoms, till they cease to feel—oh! have they never thought how with such feelings they will go to meet in his presence, the hundreds of heathen who the same day and the same hour will be called to their last account, and who will much wonder to hear from such, that while dwelling on the same earth, and subjects of the same probation with themselves, no effort had been made to point them to the Lamb, with the assurance that there was "salvation in no other?" I seem to hear them saying, "Did you know all this before?—the loveliness and indispensableness of this Saviour—and knowing it, how could you neglect to tell us?" With such scenes before us, let us learn, as we would desire to escape the condemnation of making light of Christ, to recommend him to them that are afar off, and to them that are nigh.

If these exemplifications of the sin here considered have made its nature sufficiently obvious, and especially if to any who peruse these pages the conviction should be carried with power, that they are guilty, an interest will be excited to some considerations showing a righteous estimate of the character of this contempt. May I not hope that some of those who read these lines, will do it with

the determination not to reject this testimony if found true, even though it should speak their own aggravated condemnation.

To make light of Christ is, in the first place, most *unreasonable*. It is an undervaluing of the most precious and inestimable favor which the infinite God could confer. He so loved the world that he gave his own Son. What more could be given? In him dwelt all the fulness of the Godhead bodily. He who was in the bosom of the Father and knew all his counsel, who had glory with him before the foundation of the world—he in whom the Father was ever well pleased—was GIVEN. O what does that term imply! And such a gift, let it be constantly remembered, is to be estimated not solely by its own worth, infinite and unutterable as that may be, but as an earnest, an assurance of what we may from the same source expect. According to the conclusion of the Apostle, “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” In this extensive view of a Saviour’s worth, what can be more unreasonable than that he should be lightly esteemed!

But confining our regards for the present to what God has given us *in Christ*, the unreasonableness of contemning him may be made sufficiently manifest. It pleased the Father that in him should all fulness dwell, that we might all receive of his fulness. How admirably adapted to all our capacities, our desires, our characters! Are we endowed with minds capable of immeasurable expansion, and thirsting for that on which they may be fed, and filled as they enlarge? God has presented us all fulness in his Son; Christ the wisdom of God stands revealed before us. Do we thirst for happiness? and in its search have we toiled on our weary and unsuccessful way, buffeted with frequent disappointment, and bleeding with the laceration of blighted hopes and broken friendships? Again this fulness is presented, and on coming to it we are assured of finding “rest to the soul.” Are we groaning under the burthen of unpardoned sin? and conscience stricken, do we fear and tremble before a holy God and a righteous retribution? Behold the atoning Lamb, revealed to take [bear] away sin, in whom they who believe are justified, and shall no more come into condemnation. Do our sins still strive for dominion? do temptations assail us, and aided by our weakness of faith, and timid resistance against their first approaches, do they assume an attitude of fearful menace against all our hopes? Let us with joy and confidence remember again the fulness dwelling in Christ. He came to save his people from their sins; to sanctify and cleanse them, that they might be a peculiar people. In the grace he bestows, as well as in the promise he has sealed, is contained the delightful assurance, “Sin shall not have dominion over you.” Christ too is the resurrection, the light of the world, the eternal life of those who believe. Through him we are admitted to the adoption of sons, are enabled to triumph over death, and receive the blest welcome into the everlasting joy of our Lord. Remember too that all this fulness and richness of divine

favor is given, most freely and kindly given to those who have nothing valuable with which to purchase it, without money and without price, because no price can express even an approximation to their value, these blessings are all given to us in Christ Jesus. With what words therefore can be described the unreasonableness of slighting him and his blessings? And what is the mighty equivalent you gain? It can soon be told. You make light of Christ, and go your way to the farm, or to the shop, or the abodes of science, or to the avenues of her dwelling whose house is the way to hell. And is it so, that for a little wealth, which when gathered takes wings and flies away; for a little honor, which the passing breath of others may in a moment destroy; for a little pleasure, in which they who live are dead, even while they live; is it for these things, all of which perish in the using, that you make light of Christ and eternal salvation? When looking at the greatness of the blessings which centre in him, and the meagreness of that for which so many barter them, the exclamation forces itself from me, *Is this all!* And you, too, will exclaim, *Is this all!* if at the giving up of the ghost you have no better portion. And yet as reasonable beings you know that this solemn hour is approaching. Why not then force your reason to the task, and by its influence, however unwelcome, bring home to your heart and conscience the glaring absurdity of slighting Christ for baubles like these; weigh well the interrogatories of one who knew the worth of salvation: "What is a man profited if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" Divest these questions of their general character, make them specific, and direct them personally to yourself; ask, what shall *I* be profited? what shall *I* give in exchange for my soul? While seeking for an answer, you will see, and I hope, feel the unreasonableness of slighting the Saviour.

Again, consider the *ingratitude* manifested by this sin. What, will you make light of him who endured the cross and despised the shame for you!—who though he was rich, for your sakes became poor, that he might enrich us! Make light of Him who gave himself up to the most cruel and ignominious death—endured all its tortures of body and horrors of mind, not for himself but for us—that we might not perish but have life through him? Will you slight the claims of such love, evincing itself in such immense sacrifices? Will you pretend to possess one ingenuous or grateful emotion, while toward such a benefactor you evince nothing but the most contemptuous indifference? If an earthly friend had but exposed himself to half these sacrifices or dangers to save your life, or that of your child, or your brother, would you consider yourself as less than a monster, if you regarded him afterwards with other feeling than the warmest gratitude? But Christ not only exposed himself to these dangers—he actually suffered all that nature could suffer—and all this for you. And yet you can continue to disregard him, and think it no sin. Alas for the perversion of moral perception. Had you practised such ingratitude toward your human benefactors, your name would be made a re-

proach and a hissing. More intolerable than the severest pains of the body would be found the withering power of public denunciation directed against you. And how, if conscious of the weight and the justice of this displeasure, could you appear among your fellow-men; how endure the severity of their reprehension? And yet before the Lord God you daily appear as the expectants and actual participants of his bounties, while by your ungrateful contempt of the Saviour he has provided, you manifest those traits of character which are most odious and intolerable in the sight of God and man. Oh remember that though you choose to disregard this ingratitude, it is not unnoticed; though you manifest unfeeling indifference in reference to it, be assured it is not unfelt.

Finally, This sin is imminently and awfully *dangerous*. However lightly you may think of Christ, the eternal God does not think lightly of him. In the estimation of unchanging truth, he that honoreth not the Son, honoreth not the Father. And only those who honour him will he honor; while they that despise him shall be lightly esteemed. Can you read such testimonies of divine revelation as the following, remembering their appropriateness to yourself, without causing your heart to tremble? "He that despised Moses' law died without mercy, under two or three witnesses; of how much sorer punishment shall he be thought worthy who hath trodden under foot the Son of God." O dwell upon the declaration—how much sorer punishment than death without mercy, awaits every one that makes light of Christ! Then follows the impressive testimony, "We know him that hath said, Vengeance belongeth unto me; I will recompense, saith the Lord. It is a fearful thing to fall into the hands of the living God." It is to such as slight the authority and neglect the honor of the Saviour, that he will say, "Those mine enemies, that would not that I should reign over them, bring hither and slay them before me." From these dangers, which should make every ear tingle, and every heart melt, there is no deliverance but by Jesus Christ. There remaineth no more sacrifice for sin. God has no other son to give, and where there is infinite wisdom to devise, and almighty power to execute, it is still declared: "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." To despise him is, therefore, the last act of desperation in your awful tragedy. It seals your sure and hopeless destruction.

Consider, too, the hardening influence of the rejection of Christ crucified. If saved at all, you must be saved *from* sin. The love of it must be eradicated from your bosom, and its evil nature perceived, that it may be carefully and continually shunned. To effect these objects, the Son of God expired on the cross. He was lifted up that he might draw men unto him, and thus might effectually secure their salvation. And if you can disregard the appeal which a crucified and bleeding Saviour presents—if even there you can make light of him, it shows the utter hopelessness of your case. Nowhere else can you find motives so powerful to induce your return to duty and to God; and if these are contemned, there

only remaineth a fearful looking for of judgment, and fiery indignation. And is it thus, my friend, that you will rush to certain ruin? thus "force your passage to the flames?" Look again to him whom you have so long, so unreasonably, ungratefully, and with dreadful peril to your soul, despised. Look now on him whom you have pierced, and mourn with godly sorrow. The truly penitent will be pardoned; and only those who thus mourn shall be comforted.

R.

#### THE MACEDONIAN CRY.

Mr. Editor,

FROM almost every section of our country, the want of additional laborers in the gospel field is announced. Not only the new States feel this deficiency, but in the old settlements of New-England great numbers of churches are destitute of pastors. I was pleased to peruse an article in your last Magazine, happily adapted to awaken sensibility on this subject, particularly in one class of Christians. I hope some of your correspondents will resume the topic, and endeavor to excite the pious feelings of the saints to a holy fervency of prayer.

While the want of ministers is felt, the church is required to use means adapted to accomplish the object. The Bible gives us direction on this point:—"Pray ye the Lord of the harvest to send forth laborers into his harvest." I noticed with pleasure some time ago, in the Minutes of the Salem Association, that in appointing the first Monday in January as a season of devotion, the object was, "special prayer for an increase of faithful laborers in the vineyard of the Lord." It is true, that prayer is not the only means to be employed. We may well inquire in the language of the Circular from the Charleston Baptist Association, "Whether we have done all we could to encourage our brethren in the church to exercise the gift of exhortation and prayer, and to prove by such means, whether the Lord might not raise up some in each church, to go in and out before them? whether we have done what we could to provide the means of instruction and improvement for such? and whether we have made suitable efforts to furnish a regular support to the pastors when obtained?"

Petitions to God on this subject are now incidentally mingled in the prayers of saints; but it may be confidently anticipated, that the happiest effects would result from meetings more definitely appropriated to this object. The kingdom of grace has been justly described to be a system of means. In both the natural and moral world, we may conceive that God could effect his purposes without the intervention of means; but this is not his choice. Vegetation might be made to advance without the showers from heaven, or the influence of the sun; yet the indispensable necessity of their agency is established by infinite wisdom. Ministers might be thrust into the harvest without importunate prayer from the churches;

but as prayer specifically for this object is enjoined, the blessing may be withheld, if the command be not obeyed. Great numbers of young men have recently experienced religion, and united with the churches; and frequent, fervent prayer for an increase of ministers would be well adapted to deepen on their minds an impression of the immense worth of souls, and to enkindle in their bosoms such desires for their salvation, as would lead them to entire devotedness to the Christian ministry. While, therefore, there are prayer meetings for colleges, for missions, and for revivals of religion, permit me, through the medium of the Magazine, to urge on each church a compliance with the requisition of the Saviour, and appoint prayer meetings specifically to beseech "the Lord of the harvest to send forth laborers into his harvest."

PAULINUS.

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KEMPIS'S IMITATION OF CHRIST.

IN a former Number we inserted a notice of Malcom's edition of Thomas à Kempis; but we copy the following article from the Christian Secretary, with the hope of exciting additional interest in this valuable work.

FEW books possess more sterling worth than this. The fact that it has been received and commended by so many individuals of various religious belief, during three or four centuries, must satisfy all that it is entitled to peculiar regard. It is its deep tone of spirituality, its firm grasp of considerations drawn from eternity, that gives the work a durable value to all Christians of elevated attainments in piety.

To the high commendation bestowed on the work by the lamented Payson, viz. that for "weanedness from the world, he knew no book like it," may be added the following:

Mosheim, after enumerating a long list of eminent men, proceeds thus:—"And Thomas à Kempis, who shone among these with superior lustre, and to whom the famous book concerning the Imitation of Christ, is commonly attributed."—Eccl. Hist. Vol. II. pp. 547—549.

In Milner's Church History, (Vol. IV. 8vo. p. 254) in a review of the fifteenth century, we have the following honorable testimony:

"There were also some souls who in secret served God in the gospel of his Son; and *who knew what spirituality in religion meant*. Among these, was the famous Thomas à Kempis, who died in 1471, (according to Du Pin.) Instead of entering into a tedious dispute concerning the author of the well known book of the Imitation of Christ, let us be content with ascribing it to this monk, its reputed author. It would be impertinent in me, to enter into any detail of a performance so familiar to religious readers; and let it suffice to say, that it abounds with the most pious and devotional sentiments, and could not have been written but by one well versed in Christian experience."

In the above quotations, it will be seen that some doubt has been expressed whether Thomas à Kempis was the author of this work. The Abbe du Fresnoy promised the world a demonstration, that it was only *translated* into Latin by Thomas à Kempis, and that it was *written* originally in French by Gerson.

We know not that his promise was ever fulfilled; had it been, it would not have altered the *value* of the book.

This work deserves a much wider circulation than it has ever had among Christians. It has, till very recently, been confined in a great measure, to the libraries of clergymen and wealthy Christians. I know that some would infer otherwise, from statements made in various periodicals; but still I believe it is true. My observation of family libraries has been somewhat extensive in the New-England and Middle States—at least, I have seen many hundreds of them—and, until very lately, I have only found two or three copies of the “*Imitation*,” except in clerical or public libraries.

The edition lately issued from the press, has been purified from those sentiments, peculiar to a Catholic monk, which occasionally defaced the pages of former editions, by the judicious attention of the editor, Rev. H. Malcom.

The editor certainly deserves the gratitude of the Christian public, for the service he has rendered them in thus preparing this work for a more general circulation and a greater efficiency in promoting elevated piety. We only wish the public would show their gratitude, by securing the more extensive spread of a work calculated to do great good.

BENEVOLENS.

Mr. Editor,

Knowing that your readers will be pleased with the following fragment from the pen of the late celebrated Dr. Staughton, I send them for insertion in your useful Magazine.

S.

#### LINES ON THE CONFLAGRATION OF THE PHILADELPHIA ORPHAN ASYLUM.

Cold, cold was the night, and was absent the moon,  
 And were sinking the stars in the sky,  
 When bursting in flame the sad orphan house shone,  
 And the sparkles flew crowded and high.

The bells through the darkness toll'd awful and loud,  
 And the watchmen cried, mournfully, “Fire!”  
 And the engines ran rapid, dragg'd on by a crowd,  
 While the sparkles flew thicker and higher.

The engines were mighty, and flexile the hose,  
 And active the generous men;  
 But the keen breeze of night the kind current had froze,  
 And the levers moved heavy and vain.

From the softness of slumber and juvenile dreams,  
 As frightened he sprang from the bed—  
 Oh! sad on the ear was the orphan's dread screams,  
 Consign'd by the blaze to the dead.

Though darkness surround Thee, we bow to thy will—  
 The poor thy munificence share—  
 Since, Father of mercies, thy providence still  
 Makes the orphan and widow thy care.

# MISSIONARY REGISTER.

FOR SEPTEMBER, 1830.

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SUBSCRIPTIONS and donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, at the Baptist Missionary Rooms, No. 52, Washington-Street, Boston. The communications for the Corresponding Secretary should be directed to the same place, as his residence is removed to the city.

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## BURMAN MISSION.

### — ADDITIONAL MISSIONARIES DESIGNATED FOR BURMAH.

While two Missionaries and their companions, having but recently left our shores, are yet on the ocean, directing their course to the whitened fields in the Burman empire, to join the band of Christian laborers who have for years endured the burden and heat of the day, it is our privilege to record the designation and departure of two additional laborers for this important service—Mr. John Taylor Jones and his companion, late Miss Grew, daughter of Rev. Henry Grew, of Hartford. Mr. Jones was a student of the Andover Theological Institution. Having been accepted by the Baptist Board of Foreign Missions, as a Christian herald to the heathen, the 28th of July was appointed for his ordination, and his public recognition as a Missionary to the Burman empire.

By letters missive from the Federal Street Baptist Church, of which he was a member, a council was convened, consisting of delegations from the Baptist churches in Boston and its vicinity, with which a number of ministers from different sections who were present, were invited to unite. The candidate detailed his christian experience, stated his views of the illustrious truths of that gospel which he was to

impart to the heathen, his impressions of duty in relation to the Christian ministry, and his devotedness of mind to this specific service, the forbearing to engage in it being a much greater self-denial, than the entrance on its duties.

The council having unanimously agreed to proceed to the ordination, the services were attended, on the afternoon of the 28th, in the Federal Street Baptist meeting house.

1. Rev. Henry Jackson communicated to the assembly the proceedings and decision of the council. 2. Dr. Bolles, the Corresponding Secretary, read the 110th hymn in Winchell's Arrangement. 3. Rev. R. Babcock, jr. of Salem, offered the introductory prayer. 4. Rev. Mr. Pattison, of Providence, read select portions of Scripture. 5. The 220th hymn in Winchell's Selection was sung. 6. Rev. Bela Jacobs of Cambridge, delivered an appropriate and animated sermon, from Matt. ix. 37, 38. *The harvest is truly plenteous, &c.* 7. The ordaining prayer was offered by the aged pastor of the Newton church, Rev. Joseph Grafton. 8. In an impressive and tender strain of Christian affection, Rev. Howard Malcom tendered the right hand, with pledges of friendship, and prayer, and support, to the brother who, like Paul and Silas, was now to be designated to the ministry among the heathen. 9. Rev. Mr. Grosvenor, of the First Church

in Boston, delivered the charge, urging fidelity to the Saviour, and to the souls of men. 10. The 215th hymn in Winchell's Supplement was sung. 11. Rev. Mr. Going, of Worcester, addressed the congregation, delineating the duty, as well of those who remained at home, as of those who go forth to distant lands, to make sacrifices in the cause of the Redeemer, and to support an object, which is marked with such dignity as the Missionary enterprise. 12. Concluding prayer by Dr. Sharp, and benediction by Rev. C. O. Kimball.

On the following Lord's-day evening, a public prayer meeting, of a very interesting character, was held at the Salem Street Baptist meeting house, in Baldwin Place. A large assembly convened; numerous ministers of the city and vicinity were present; a deep solemnity pervaded the audience, and an interest in favor of missions was excited, which it may be hoped will lead to more systematic and persevering efforts to sustain the enterprise.

The services of the evening were commenced by singing the 420th hymn in Winchell's Arrangement. Rev. Mr. Grafton engaged in prayer. Dr. Bolles, the Secretary, read the 72d Psalm. Mr. Jackson, of Charlestown, led again in devotion. Mr. Jones, who with his companion had been designated for missionary labors, then rose, and with a mind absorbed in the subject, addressed the numerous auditors. In pleasing strains he delineated his views, and motives, and hopes, and encouragements, in the great work on which he was about to enter. That no lack of employment, or want of cheering prospects, or destitution of friends in their native land, urged him and his companion to the undertaking now before them; but relying on the aid of the Almighty, who had commanded that his gospel should be made known to all nations, they

hoped to do something for the honor of their Lord, and be instrumental of the conversion of unenlightened Burmans. He presented grateful acknowledgments for the kind attentions and fervent prayers of the people of God on their behalf, and urged them to holy activity. Those who were strangers to vital godliness, he earnestly entreated to seek an interest in the better part, and concluded by bidding the assembly an affectionate farewell.

Rev. Henry Grew, father of Mrs. Jones, next addressed the audience, expressing his cordial acquiescence in the course which a beloved child was called by divine Providence to pursue, and adverted to the glory of Christianity and the dignity of the Missionary cause. He strikingly alluded to the cloudy pillar, remarking, that the Missionary enterprise, though like that, it might present a dark aspect to its enemies, yet it was luminous to the myriads of its friends both in heaven and on earth. Mr. Grew alluded to his own surrender of himself to God, when baptized by Dr. Stillman, in the vicinity of the place in which he now stood. "Twenty-nine years since, when I descended the baptismal waters, I gave myself and my all to Christ; and to him and his cause, I now most cheerfully resign my daughter."

Bishop Heber's beautiful missionary hymn was sung, which seldom fails to awaken sensibility in relation to the heathen.

From Greenland's icy mountains,  
From India's coral strand;  
Where Afric's sunny fountains  
Roll down their golden sand;  
From many an ancient river,  
From many a palmy plain,  
They call us to deliver  
Their land from error's chain.

What tho' the spicy breezes  
Blow soft o'er Ceylon's isle,  
Tho' every prospect pleases,  
And only man is vile;

In vain with lavish kindness  
The gifts of God are strown ;  
The heathen in his blindness  
Bows down to wood and stone.

Shall we whose souls are lighted  
With wisdom from on high,  
Shall we to men benighted  
The lamp of life deny ?  
Salvation ! O, Salvation !  
The joyful sound proclaim,  
'Till earth's remotest nation  
Has learn'd Messiah's name.

Waft, waft, ye winds, his story,  
And you, ye waters roll,  
Till, like a sea of glory,  
It spreads from pole to pole ;  
Till o'er our ransom'd nature,  
The Lamb for sinners slain,  
Redeemer, King, Creator,  
In bliss returns to reign.

Dr. Bolles, the Corresponding Secretary, addressed the meeting, expatiating on the certainty of ultimate triumph to the Christian cause, agreeably to the divine declaration to Moses, "As truly as I live, all the earth shall be filled with the glory of the Lord."

Dr. Sharp addressed the assembly, and also pathetically urged on Mr. Jones the high duties which devolved upon him, reiterating the assurance of prayers, sympathy, and pecuniary support from the ministers and churches at home in his behalf, till they should meet in glory.

Mr. Malcom offered the concluding prayer, and the assembly was dismissed, with impressions which, it may be hoped, will long abide on many hearts.

Three Congregational Missionaries, with their wives, under the direction of the American Board, were to sail in the same vessel with Mr. Jones, for the East Indies, viz. William Hervey, William Ramsay, and Hollis Read. A prayer meeting, consisting of a very numerous audience, was attended at Park Street meeting house, on Lord's-day evening.

The introductory prayer was offered by Mr. Anderson, one of the Secretaries

of the Board ; the instructions of the Prudential Committee were then read by Mr. Evarts, the Corresponding Secretary ; the fellowship, sympathy, and prayers of the churches in this land were pledged to the Missionaries in an address by the Rev. Mr. Fairchild, of South Boston. The prayer, commending the Missionaries to the divine protection and blessing, both on their voyage and during all their subsequent labors, was offered by Dr. Fay, of Charlestown. After which, Dr. Beecher made some remarks respecting the progress which had been made in evangelizing the heathen, on the revivals of religion which had prevailed in the churches, and the various religious and benevolent institutions which had been established and patronized with increasing liberality, since the mission to Bombay was begun. He regarded the spirit and enterprise called into action by missions to the heathen, as the origin of the liberality and energy with which other benevolent institutions had been conducted, and of the special divine blessing which had attended their exertions.

On Monday morning, at 9 o'clock, the period fixed for embarkation, the Baptist and the Congregational Missionaries, and a large concourse of people composed of both the denominations to which the missionaries belonged, was assembled on board and around the ship, lying at India wharf. A prayer was offered by the Rev. Mr. Jackson, of Charlestown ; the parting hymn was sung ; and the exercises were closed with another prayer by the Rev. Mr. Green, of Boston, commending them to God and to the word of his grace.

The missionary friends then embarked on board the ship *Corvo*, Capt. Spalding, for Calcutta, and left the wharf at 11 o'clock.

A pleasing evidence was given of the increasing hold which missionary efforts possess on the public mind, in the stillness and decorum which marked the religious services and the parting scene at the water side. We were also much gratified with the polite attention and accommodation manifested by the captain and owners, on this occasion. An awning was spread on the deck of the ship to screen the assembly from the sun, and the labors of the ship were suspended during the religious services.

The Board sent out, under the care of Mr. Jones, two hundred reams of printing paper, a quantity of printing ink, and other articles, to prosecute the printing of the Burman Bible, tracts, and other works, to facilitate the instruction of the natives.

More Missionaries are now on their passage to join the stations, than the whole number already in Burmah. Let the members of our churches be impressed with this fact, and make correspondent efforts to sustain the Board in the benevolent plans which are now in operation.

MONUMENT TO MRS. JUDSON.

A number of female friends have contributed and forwarded sums for the purpose of erecting a neat and appropriate memorial of Mrs. Judson, to be placed at her grave, under the Hope-tree in Amherst. Finding the amount received to be sufficient for the object, except the expense of a few dollars, for engraving the letters, the Board procured and shipped, under the care of Mr. Jones, two marble Grave Stones, with the following inscription :

ERECTED TO THE MEMORY  
OF  
**ANN H. JUDSON,**  
WIFE OF ADONIRAM JUDSON,  
MISSIONARY  
OF THE  
BAPTIST GENERAL CONVENTION IN THE UNITED STATES,  
TO THE  
**BURMAN EMPIRE.**

She was born at Bradford,  
In the State of Massachusetts, North America,  
Dec. 22, 1789.

She arrived, with her husband, at Rangoon,  
In July, 1813;

And there commenced those

**Missionary Toils,**

Which she sustained with such

CHRISTIAN FORTITUDE, DECISION, AND PERSEVERANCE,

Amid Scenes of

Civil Commotion and personal Affliction,

As won for her

Universal Respect and Affection.

She Died, at  
Amherst, Oct. 24, 1826.

LATE INTELLIGENCE FROM  
BURMAH.

An arrival at Boston has just brought communications from our brethren Judson, Wade, and Boardman. The prospects of the Mission continue prosperous, and additions by baptism have lately occurred at the several stations. It will be also gratifying to our readers to learn, that Mr. Bennett and wife have safely arrived at Maulmein, and that he is actively engaged in preparations for putting the printing establishment in operation.

LETTER FROM MR. WADE TO THE  
CORRESPONDING SECRETARY.

*Maulmein, Sept. 23, 1829.*

Rev. and Dear Sir,

We have much reason to believe that God is answering the many prayers which, both in public and in private, have been offered up for the inhabitants of Rangoon, by churches and individuals in our native land, during several years past, and that the seed which hath been sown there, is also springing up. We have to-day received a letter from Ko Thah-a, informing us that he has recently baptized two more in that place, who gave satisfactory evidence of a work of grace upon their hearts.

*Sept. 29.* Two Karens from the place which I visited some time ago, came to see me to-day. They appeared disposed to listen, and desired I would show them how to perform an act of worship to the eternal God; in compliance with which, I prayed with them. From their remarks I am led to hope that some of the Karens are seriously examining the truth of the Christian religion. They invited me strongly to come and make them another visit, which I shall endeavor to do, if circumstances will allow. Every day almost, reminds us how much more missionaries are wanted.

*Oct. 8. Sabbath.* To-day one more English soldier, who has been under very serious impressions, and of whose piety we have had satisfactory evidence, for some time, was admitted to the ordinance of baptism.

30. Having several times had visitors from Pah Ouk, (a village between this and Amherst,) and been requested

to come and preach the gospel among them, Mrs. Wade and myself are now spending several days among them. Several appear hopeful, and one female having given satisfactory evidence of a change of heart, and having earnestly requested baptism, she was examined by us, in connection with four of the native Christians who accompanied us, and were admitted to the ordinance.

*Dec. 13.* I am now spending several weeks in Pah Ouk. To-day I had the pleasure of baptizing Mounng Poo, the husband of the female who was baptized in this village some time ago. Brother Judson informs me that he baptized three more European soldiers last Sabbath.

20. A letter from Rangoon informs us that Ko Thah-a has baptized four more in that place. Letters from Calcutta announce the arrival of brother and sister Bennett.

27. Three more of the European soldiers followed their Lord and Saviour in the ordinance of baptism.

*Jan. 14.* Brother and sister Bennett arrived, and we feel disposed most cheerfully to thank God for this accession to our strength.

*Feb. 6.* During the time embraced by the above extracts from my journal, my time has been occupied in assisting brother Judson, in preparing the New Testament, Tracts, &c. for the press, until I went to Pah Ouk, in which place I spent six weeks. Since the arrival of brother and sister Bennett, my time has been employed in erecting a printing office, and writing letters for America.

Brother Judson has been for some time intending to visit Rangoon, as soon as circumstances would allow; but the excitement among the soldiers, and other Europeans, has so much increased lately, that it is judged to be my duty to go in his stead; and I am only waiting for an opportunity to be off. An unexpected opportunity for sending to Bengal has induced me to send you this hasty communication, embracing only some of the most important notices of events in my journal.

Please to remember me affectionately to all the members of the Board.

Yours most respectfully,

J. WADE.

P. S. A European female was baptized last Sabbath. Another soldier, and one Burman, have requested to be baptized next Sabbath.

J. W.

In another letter Mr. Wade remarks : "The native Christians appear to be as steadfast, zealous, and faithful as the members in our churches at home, though they have much opposition and many temptations to contend against."

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MR. JUDSON'S JOURNAL.

Dec. 31, 1829. Since my last, Mounge Poo, husband of Mah Men-san, mentioned Nov. 29, has been baptized at Pah Ouk, and last Lord's day three more soldiers were baptized in this place, making twenty eight individuals this year; not quite so many as were baptized last year,—beside which, ten of the number are Englishmen. However, Rangoon furnishes a reinforcement of seventeen Burmans, (four lately) and Tavoy another reinforcement of eight, mostly Karens, making a total of fifty-three.

Our Taling translator has added the Gospel of St. Matthew to his little stock of tracts, and we have just appointed a committee to unite with him in examining and revising his work.

Jan. 15, 1830. Brother and sister Bennett arrived last night, with their two children—all quite well.

A. JUDSON.

Rev. Dr. Bolles, *Cor. Sec.*

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EXTRACTS FROM MR. WADE'S  
LETTERS.

From various letters addressed to personal friends, by Mr. Wade, we make a few extracts, which indicate his state of mind, and are calculated to excite in the reader a spirit of devotedness to God.

"Why is it, that we enjoy so little true peace, and find ourselves so much affected by the changing events of the present life? Is it not solely because we are not yet crucified to the world, and the world is not crucified to us? We do not yield ourselves up entirely to the Providence of God, nor prefer his will to our own. We do not truly believe, that whatever God orders in relation to our affairs, is best for us. We secretly think something else would have been better; such is the depravity of our fallen nature. This rebellious disposition of heart cannot be subdued, except by a constant and vigorous course of self-denial; and if

we could resolutely adopt this course, trusting at the same time in the merits of Christ alone for acceptance with God, our experience would soon prove that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

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"What ought we to do, but to live with entire reference to eternity? This subject has been deeply impressed on my mind within the last three years. However much we do in a public capacity, and however great our success, it appears to me that it is only the degree of *personal piety*, to which we attain, that will count when we stand before the great Judge of quick and dead. What will it avail, that we have subdued the errors of others, if we have not subdued our own natural hearts? We are not aware what an ascendancy self-love has gained over us; how it influences all we do, both public and private, until we adopt a course of strict self-denial. It is then we perceive that self-love will yield to no restraint, any further than compelled by the constant and painful efforts of the renewed mind."

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"How is it possible, that any one, who is not conscious that his peace is made with God, and his sins forgiven through Jesus Christ, can sleep or find pleasure in eating and drinking, or in any of the enjoyments of this life? What madness it is to labor and toil after a little property, a little worldly fame or pleasure, and neglect the interest of the immortal soul, when we are every day, every hour, exposed to death and endless misery! Through the deceitfulness of sin, men are actually in a state of derangement. They are wise in every thing, but that in which true wisdom consists; and are greatly interested in every thing, but the one thing needful, that one thing in which their true happiness consists."

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"Personal piety I feel to be a more essential qualification for usefulness than any other, because there is a divine unction attending all that is said and done by one who is deeply pious. In my labors among the heathen, I lament the want of this one qualification more than any other. The good done every day seems to bear an exact proportion to the degree of religious feeling we have in our own minds. On this account, we have felt it necessary in reading, to confine ourselves to those

books, which are best calculated to awaken the mind and inspire the heart to seek more diligently after a holy conformity to the will of God and the example of Jesus Christ our Saviour. I beg an interest in your prayers, that God would not only make me useful among the heathen, but grant me that lively exercise of grace, which shall be to me an unerring testimony that my name is in the book of life. We long to see the time, when the Holy Spirit shall be poured out more powerfully, and hundreds be converted as in our native land."

"Look back, my dear friend, on past life, and say, have you ever found happiness below? Have you ever seen a day which was not imbittered with some trial? Or if there has been such a day, was it not when you enjoyed most of the presence of the Saviour, and felt most of the love of God in your soul? And what is it that hath supported and comforted your mind under all trials? Has it not been the love of God, the presence of the Saviour, and the hope of heaven? If so, you can conceive how the comforts arising from these sources would be increased, how your heart would overflow with joy, could you fully resolve to live only to Christ; to do nothing, say nothing, think nothing, but what is agreeable to his holy will as taught in the Holy Scriptures and admonished by conscience. Our natural hearts are so fallen, so depraved, that without constant restraint, without daily and hourly self-denial, we cannot attain to that holy state to which our blessed Saviour calls us, nor enjoy the uninterrupted comforts of religion. Much of our life has been mispent, and our time wasted; we must be more faithful in secret prayer, and all the duties of religion, or we shall find our death bed imbittered with the stings of a guilty conscience."

#### MISSION TO LIBERIA.

The Baptist Board of Foreign Missions have appointed the Rev. Mr. Skinner a Missionary to Africa. He was educated at the Hamilton Seminary, and has been for several years successfully engaged in the Christian ministry. Mr. and Mrs. Skinner are now on

their way to Richmond, Va. where they will be publicly designated to missionary labors, a committee of outfit having been appointed in that city. He is expected to sail in a ship to be despatched by the Colonization Society, from Norfolk, in October. From publications in the Religious Herald, at Richmond, we are gratified in noticing that a deep interest on the subject pervades the minds of our Baptist friends in Virginia; and we trust that the public services will extensively promote a spirit of benevolence, and Christian zeal.

The Herald remarks: "We look forward with emotions of pleasure to this interesting day—the day of Mr. Skinner's ordination. We trust that the services of the ablest and most devoted friends of the mission cause will be called in requisition; and every effort used to give interest to this affecting and imposing ceremony. It cannot fail to awaken a stronger and more permanent feeling in behalf of this noblest and best of all causes—the mission cause."

The climate of Africa indeed is unfavorable, and has proved fatal to many; but it may be hoped, that as accommodations are increased, and a knowledge acquired of the diseases of the country, the difficulty of making efforts for Africa will be diminished. There are certainly many favorable circumstances for introducing the gospel in this benighted region, some of which are named in the communication before alluded to.

"An earnest, anxious desire generally prevails amongst the Africans, to have schools established, that their children may become acquainted with the white man's knowledge. In this respect there is a pleasing difference between a mission to Africa and almost every other part of the globe. No deep-rooted, long-consecrated system of heathenism is to be overcome.

No selfish priesthood to contend with. No tyrannical despot to keep them every moment in fear of their lives, or of being forcibly driven away and obliged to suspend their labors, when the harvest is ripening for a precious ingathering. In Liberia, a missionary is secure not only of protection, but of respect and attention. A tribe of the natives, numbering at least one hundred and twenty-five thousand souls, have recently placed themselves under the protection of the Colony.

It is truly cheering to witness the bright and enlivening prospect which is now dawning on this land of darkness. The establishment of a newspaper, conducted by a well educated and qualified editor, the attention paid to education, the recent emigration of individuals calculated to strengthen the colony, the enterprise manifested by the colonists, and the want which has long been felt of a competent Christian teacher being now about to be removed, presents altogether a picture on which the Christian and the Philanthropist may dwell with pleasure."

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COMMUNICATIONS FROM AGENTS  
OF THE BOARD.

Rev. Lee Compere has been appointed by the Board of Foreign Missions, to act as an agent in Alabama, under the direction and in concert with the Convention of the State. We are happy to learn from communications received by the corresponding Secretary, that the prospects of exciting a missionary and public spirit are very gratifying. In one tour fifty-six dollars were contributed, and annual subscribers obtained to the amount of forty-seven dollars. Three or four hundred dollars are expected to be cheerfully furnished in this State from the first year's effort.

EXTRACT OF A LETTER FROM REV.  
ALFRED BENNETT, AGENT OF  
THE FOREIGN BOARD, ADDRESS-  
ED TO THE COR. SEC.

*Homer, June 25, 1830.*

Rev. and dear Sir,

In March I attended an adjourned meeting of the Seneca Auxiliary Society, at their particular and urgent request. That Society is located in a rich and flourishing country; and it embraces men of information and influence. I had the happiness to find in my visit to them, that God was visiting some of the churches with the reviving influence of his Spirit; and they seemed to think they could hear and understand the subject of Missions better than before, and a livelier interest seemed to be taken in the Foreign Missions. I attended the Black River, and Franklin Baptist Associations lately, as your agent, and found things as pleasant as I could have anticipated. In the Black River, they have already a Mission Society formed, which embraced in its constitution, the Foreign, as well as the Domestic; and they have sent more or less yearly into your treasury: but they have not felt themselves pledged; and the State Convention needing much, and the weak churches in the new settlements upon their borders having large claims, they have been somewhat inattentive to the relation they held with the Foreign Mission. Upon bringing the subject fairly before them they most cheerfully engaged to act as an Auxiliary in future, and pledged themselves to forward at least one hundred dollars yearly to the treasury of the Foreign Mission, and to hold and sustain the relation of an Auxiliary, and represent themselves as such, if possible, in the triennial meetings of the Convention. They invited me to preach, and take a collection for the Foreign Mission, and I did so. I left with them the collection, (about twenty dollars,) to augment their funds as an Auxiliary. I left them with something more than one hundred dollars, which they will soon forward to you. In the Franklin Association I obtained the appointment of a committee on the subject of Foreign Missions, who reported in favor of forming an Auxiliary, and introduced a constitution for that purpose; and at the close of the session, the Constitu-

tion was signed by a goodly number, who appeared warm in their affection toward the object, and an Auxiliary was organized on the spot, under encouraging prospects. I left them with \$64 in their treasury, and twenty-five or thirty more pledged, and a zeal kindled which will not fail to do something. There has been six hundred and twenty-two persons added by baptism to that body the year past; and many of these youth were present to head the communications made, and seemed to be much impressed in view of the claims which the heathen world have upon us.

I felt much disappointed in not being at Hartford this spring with the Board; but it was not possible for me as things were at home. There has been thirty-five added to us by baptism this spring, and some by letter, and more will be baptized soon. It is yet a pleasant time with us. It is now a time of remarkable excitement in many places in this country, and the churches are refreshed. In seven towns in this county there is a reformation now in progress. Blessed be God.

Yours in the gospel of God,  
ALFRED BENNETT.

### INDIAN STATIONS.

Although dark clouds have enveloped the efforts made at many stations in behalf of the aborigines of our country, yet some cheering prospects encourage perseverance. Our obligations to seek their good are very numerous and very imposing. Every citizen must feel a deep solicitude, that all the engagements to which our government stands pledged by treaty, may be faithfully executed, and all the protection be given to their rights, which they have been encouraged to expect. And every Christian should feel, that not only the general command to evangelize the world requires effort, but our peculiar circumstances, in relation to the first occupants of our soil, should excite the ardor of benevolence particularly in their behalf.

A few months since, Messrs. Hammond and Griffin, Mrs. Stannard and Miss Walton, took their departure from Boston for the Thomas Station, by appointment of the Baptist Board of Missions, to reinforce the laborers, who have there endured the burden and heat of the day. We are happy to learn that these friends have safely reached the station, and that their presence and aid have exhilarated the spirits of the missionaries. As great efforts have been made to promote civilization among the Indians, too large a portion of the time of the few persons at the station has been absorbed in secular arrangements. The additional aid now furnished at the Thomas Station, one person being a farmer, will enable the brethren to make more vigorous efforts of a decidedly missionary character than has hitherto been in their power, as will be seen by the following communications just received.

A number of boxes of clothing have been recently forwarded by the Board, which have been kindly furnished by benevolent friends, an acknowledgment of which we publish in the present Number, and for which the Board of Missions tender their cordial thanks. Additional supplies are solicited.

The following letters will be read with interest by the friends of the Indians.

*Thomas Mission Station,  
July 18, 1830.*

Rev. Sir,

Yours dated Apr. 13, and May 29, were received. Your request of selecting a child to whom the name of Henry Martyn may be given received attention. His former name, Nejipewashwish, will be known in future under the appellation of Henry Martyn. He was received into our family on the 4th inst. by a written indenture by his father, to remain for the space of five years. This, with other instances of receiving patrons, serves as encouragement in our arduous labors. The unit-

ed concert for prayer, of the Congregationalist and Baptist churches in the city of Detroit, who contribute the sum of \$12 annually, for the support of Henry, receive our grateful thanks; while we solicit an interest in their prayers, that we may be made instruments of good to the child, so that he may with others early have the grace of God implanted in his soul, and thus the object of their patronage with others be realized. We cannot but indulge the hope that ere long these dear youth committed to our charge will become blessings to their countrymen.

On the 28th ult. brother Griffin reached us by the way of the wilderness, leaving his associates at Detroit to come by water.

On the 11th inst. brother Hammond, and sisters Stannard and Walton arrived to our great joy and satisfaction. A deliverance from the dangers to which they were incident excites joy and gratitude to God, who hath preserved them that they reached us in safety. This addition to our number will enable us to give greater scope to our missionary operations. We indulge the hope that the event which we have longed and prayed for, has come, that our hearts will not be so much grieved by observing the natives, without any privilege afforded us to speak to them on their souls' concerns.

Our boarding school consists of 20; twelve of whom are males, and eight females. Their gradation is as follows: 7 in the New Testament, the most of whom write a legible hand. One has made some progress in Arithmetic. 7 in easy lessons of reading, 3 in two syllables, 2 in monosyllables, and 2 in the alphabet. The school could be enlarged, provided means could be secured for its support. One of our larger boys commenced this season improving land, and will soon rear himself a house. He possesses a desire to live as do the whites, and we hope his decision may have an important influence on his countrymen.

On account of the constant calls for attention on the farm, no time has been allowed as yet, to recommence the school at the village, or to afford religious instruction to the natives excepting on the Sabbath. It was proposed to the Indians that assistance would be given by us towards erecting a washing machine to be carried by water power, at their mills, provided

they would assist us in hoeing our corn. The following day about 20 came with countenances indicating joy at the prospect of so useful a machine to be constructed for them. We have spent six days labor on it, and it will be completed to-morrow. This machine will answer to wash their clothes and full their cloth. We humbly hope the time is not far distant, when our dear friends will provide the means for them to commence manufacturing their own cloth. Should there be but a few dollars expended in the purchase of looms and wheels, for spinning wool and linen, for domestic manufacture, they will soon learn the benefits of civilized life; and the want of skill and power, which hitherto has appeared as mountains, will soon vanish away. We must cherish the belief that the poor Indians have some friends, who would readily aid them in acts of benevolence, could their wants be known. The Indians are desirous to raise flax and sheep. It will be remembered that a communication was sent you from a General Council of Chiefs, concerning their disposition in regard to the introduction of looms and wheels, for domestic industry. We hope some flax, and cotton and woollen yarn, may be sent them, and some money devoted for the purchase of one loom. The male community of the natives have made considerable advances in civilization. Their fields are pretty extensive, while many are preparing themselves framed houses. They possess increased attachment to their mills, availing themselves of the privilege of grinding their corn, and building themselves houses. About 60 natives, a short time since, for two successive days, labored at their mills, repairing the dam. They milk several cows daily, and are very fond of it. While the men are making improvements, it is highly necessary that the females should rise from their degraded state. We may conclude that no general good will be effected till the influence of female economy is brought into action. To render our visits to the Indians useful, it will be necessary for the female missionaries to accompany us. Though additions to our band have recently been made, we could say that twice the number who are present, might be usefully engaged among the natives. What is to be done for the poor natives must be done soon; they are fast wasting away. Soon our good friends will not be called upon to offer

their prayers and alms, for they will become extinct, unless improvements be effected. I cannot forbear shedding many tears over their moral desolation. Do not conclude that efforts to teach them the religion of Christ will be of no avail. Though we have spent about four years among this people, we cannot satisfy ourselves with the belief that proper exertion has been made to promote their spiritual interests.

We are in immediate want of clothing. Should we not receive clothing before cold weather, we must dismiss our school. We hope to have an interest in your prayers. As a family we are enjoying good health.

I am, sir, yours affectionately,  
L. SLATER.  
Rev. L. Bolles, Cor. Sec.

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LETTER FROM MR. MEEKER.

*Thomas, July 17, 1830.*

Dear brother Bolles,

Since the arrival of our brethren and sisters from the east, we have at a missionary meeting, unanimously agreed that our future labors be directed in a different way from what they have formerly been, provided said arrangement shall meet the approbation of the Board, to wit:

That brother Slater take the general superintendence of the mission establishment; that he be considered, by the Indians and children, as the head of the mission family; that he commence a school at the Indian village three quarters of a mile from us as soon as a suitable house can be erected; and that in the mornings and evenings his time be devoted to imparting religious instruction to the Indians, either in the school house, in their private dwellings, or at the mission house.

That brother Meeker make it his constant business to travel among the Indians, from village to village, from house to house, to converse with the Indians on the subject of religion, and to publish the gospel to all whom he shall meet or fall in company with.

That brother Hammond take charge of the boys while out of school, and during school hours that he be engaged at labor on the mission premises.

That brother Griffin labor on the farm.

That sister Stannard teach the school, and take charge of the girls while out of school.

SEPT. 1830.

That sister Slater spend a part of her time at the village near us, in teaching the women to cut, sew, and make clothes, knit, wash, &c. as well as to converse on religious subjects.

That sisters Thompson and Walton attend constantly to domestic concerns.

We have also decided that as much time as possible be devoted, by us all, to the study of the language; and that we, unitedly, use our utmost endeavors, by the grace of God, to make this station wear more of the appearance of a *missionary station* than it has hitherto done. We feel much encouraged, and call upon ourselves and all that is within us to bless and praise the Lord, that he has heard our cries and sent additional laborers to our relief. May the Lord direct us in such a way as may result in his praise, and to the spiritual good of the poor Indians. As brother Slater will write you, I shall say no more at present about our affairs at the mission.

As ever, I am, and wish to remain, your affectionate brother, and humble servant,

JOTHAM MEEKER.

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LETTER FROM MR. JONES.

*Valley Towns, June 17, 1830.*

Rev. and dear Sir,

I have the pleasure to inform you that on Sabbath day last, two more full Cherokees, Johnson and his wife, Tsayuga, followed our blessed Lord, in the ordinance of baptism. They had previously given a very satisfactory relation of the work of the Holy Spirit on their minds, enlightening and convincing them of sin, and leading them to such a dependence on the blood of Jesus, as caused them to rejoice in prospect of eternity. When they related their experience, an overwhelming sense of the divine presence seemed to pervade the assembly. They were baptized about twenty miles north-east of this place, at the foot of the immense bed of mountains lying between this and North Carolina.

The Indians had prepared a very convenient place for the administration of the ordinance; and it was attended by a very solemn and attentive congregation. I trust this is but the beginning of good days. Our brother

John Wickliffe delivered a lively and impressive exhortation on the occasion.

I am, Rev. and dear Sir, your obedient servant in the gospel,

EVAN JONES.

P. S. Brother Wickliffe has entered on his work in the service of the Board. I trust the prayers of the Lord's people will be offered up on his behalf, that he may be a burning and a shining light among his people.

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BAPTIST YOUTHS' ASSISTANT MISSIONARY SOCIETY, NEW-YORK.

We lately noticed the annual meeting of this Society, and we learn with great pleasure that the young friends in New-York are making systematic and increased efforts in the missionary enterprise. The following Report, presented at the last annual meeting, having been kindly forwarded, we present it to our readers, with the hope that it will excite the young in other places to associate for missionary objects. The ardent spirits of the young prompt them to action, and it is of the highest importance that their associations be formed for valuable objects, and that the pecuniary means they possess should flow in the channels of Christian benevolence.

REPORT.

At this, the first public anniversary of the Baptist Youths' Assistant Missionary Society, it has been thought appropriate to present the design and expectations of the institution, rather than a detailed report of its past operations. For what has been done, suffice it to say, that the Society was formed more than twenty years ago, Auxiliary to the New-York Baptist Missionary Society, and has annually poured into the treasury of that Institution between one hundred and fifty and three hundred dollars.

But it has hitherto embraced but a small number of those whom it was intended to unite in its holy cause; and its silent exertions have been unknown to many who might and would have aided and extended them. For the future, it looks forward to no less than raising efficient aid to our domestic missions, and combining all

the young persons of our denomination in this city, who care for the best interests of their country and the progress of the Redeemer's kingdom. With this view we have come together to-night, desiring to make it known to them, and to engage them in its zealous support.

We would draw them all into the bosom of our Society, not for the sake of their subscriptions, though every cent contributed tells well, and in a good cause, but that they may be early induced to take an active part in missionary enterprises, and feel that they have an interest in the success of missionary labors.

Our Society commenced its existence at a period when the Christian world had not yet learned the efficacy of extensive union in benevolent efforts; and being retired in its operations, has very partially accomplished the ends of its formation. But now, when good men are every where collecting into bands to encourage and counsel each other in labors of love, the success of those around us has taught us what we may do, and thrown light upon the sphere of our duty.

We hope from this time to date an era of enlarged success; and with the peculiar claims which we have upon the favor and sympathies of the Baptist public, to be enabled to start with renewed vigor in our career.

In these claims we say nothing of the wants of our whole country; the call from every district for pious and faithful ministers of the gospel of Christ; the importance of a regular ministry to the prosperity of any church; the absolute necessity of strengthening and enlightening the feeble and scattered churches of our denomination in the interior; the probable happy results of animating our churches everywhere with a spirit of active devotion to the Master's cause;—we say nothing of these reasons for vigorous efforts in domestic missions, because they are common to many institutions equally with ours. But we think this Society deserves to be fostered and cherished by every Baptist church in New-York, because it promises to repay to every church a hundred fold all the benefits and kindness it may now extend. It is all important that those who are growing up to fill the posts of our fathers in society and in the church should be alive to their duties, their capabilities, and their opportunities; should know the real interests of them-

selves and their fellow-men, and should be accustomed to seek the advancement of these interests. In a short time those who are now active to do good will have finished their course below, and be called home. If their children are not trained to follow in their steps, the great spirit of charity, which has breathed over Christendom, will be spent, instead of freshening and swelling, as we all hope, until it encompass and purify the whole world. Now our society is designed to anticipate and prevent this evil. It aims to enlist the energy and buoyancy of youth—that age of feeling and action—in the cause of Christ.

This Society would introduce into the great machinery of human means, which God vouchsafes to use, this elastic spring, which will press without relaxing, and keep up its regular and proper motion. If the energies and resources of the four hundred thousand professing Baptist Christians in this country were aroused and devoted to the end which they ought all to pray for and ardently desire,—the conversion of the heathen to the God of Israel; if their hands gave liberally, and their hearts prayed fervently for the blessing of Heaven on what they gave, might we not expect that all the people which sit in darkness would see great light, and the glory of the Lord would arise upon them? The faithful and prayerful efforts of a very small part of this host enrolled under the banner of the King of kings, have obtained a footing in Burmah, that strong hold of the prince of darkness, and already the throne of Gaudama is shaken. Oh that we could see the whole army contending at once for a pure faith and holy life at home, and moving in concert against the realms of ignorance and superstition and wickedness abroad. Oh that they would go up in a body to carry the word of life through the regions of desolating cruelty and benumbing sensuality. How should we see the Dragons of idolatry fall before this ark of the testimony of the living God! How should we see the spirit of life clothe and animate the dry bones, which whiten the great valley of the pagan world!

That the present generation will pass away from our churches, before they have all learnt, that their time and their talents are the Lord's, and that they are only stewards of the wealth he gives them, we fear is almost certain. Yet still we trust that our pray-

ers will not remain unanswered. The sons will be taught the first lessons of benevolence by the precept and example of their fathers; but they will go on and perfect their knowledge, till they become wiser than their teachers. We press the Society whose anniversary is now celebrated, upon the attention of our brethren with the following ultimate and exalted views.

They are entertained humbly and with a fearful, yet firm reliance upon the Spirit and Providence of him, who is gloriously unfolding the clouds which have long encircled his throne, and wrapped in darkness his sovereign designs. We believe that "the kingdoms of this world will become the kingdoms of our Lord and his Christ." We believe that this will be brought about chiefly by the instrumentality of preaching. We believe that the Heathen must receive preachers from a Christian land, and that the Baptists of the United States, might, without sacrificing a necessary comfort, fill the benighted realms of the pagan world with ministers of the word of God. We believe that they must, sooner or later, learn their responsibilities, and act in harmony and strength, to fulfil them. We believe that although nothing is to be left untried to win all to activity in this cause, yet there is most probability of success with the young. We believe that the plan of associations among them for religious benevolence is to be promoted, as the most promising means of realizing the desired end; and that a large city affords peculiar facilities for beginning such a system of measures. And is all this belief unfounded, unscriptural, irrational? If otherwise, we may well urge this Society upon your regard. Will you not lend us your countenance, and bid us God speed? You can, (we speak confidently to every individual,) you can do much for our prosperity. Young men and maidens, we want your active efforts and persuasion in obtaining subscribers and extending our force. Old men and matrons, we want you to bring in your children, and to throw into our scale your influence and your counsel. You, who are rich and respectable, give us the wealth you would otherwise appropriate to luxuries, or amusements, and by your name and favor, secure for us the confidence and respect of society. You who are poor and neglected among men, think not that we have no need of you. You shall prove our best,

our most efficient friends; for we want you to pray for us to the high and lofty One, who hath respect unto the lowly, and dwelleth with him that is of an humble and contrite heart.

Believing as we do, that our little institution may be the instrument of great good, we call upon every member of every Baptist church to remember its existence, and pray for its success; and upon every minister to remember its object, and to point to it the youth of his charge.

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EXTRACTS FROM THE REPORT OF  
THE BOARD OF THE FEDERAL-  
STREET BAPTIST MATERNAL SO-  
CIETY.

With pleasure we avail ourselves of the customary privilege of coming forward on the returning anniversary of this Society, to announce the success which has attended its operations the past year.

By a reference to the records of the Society, it will be perceived that in numbers and in usefulness it continues to increase. Were the inquiry suggested, What is the most momentous concern which can engage the attention of parents professing godliness? what mother would hesitate to reply, The salvation of the souls of my children. If then the care and culture of the immortal minds of our beloved children be a work of such unspeakable importance, it is no wonder we feel—yes, deeply feel—our extreme deficiency. In view of which, a resolution was passed at our last annual meeting, that our respected Pastor be invited to preach a sermon particularly to mothers, in order to aid and qualify us in the better fulfilment of our maternal duties, to excite a deeper and more general interest, and to stimulate to exertions more effectual. This and other measures equally successful have, as subsequent facts have shown, produced the happiest results.

At the meeting in January, one of the members took occasion to speak of the blessings which accompanied her instructions, in answer to the prayers which were offered up for her little son four years old, who had died some years since. Even at that tender age, he exhibited daily that purity and simplicity which can be attributed only to the work of the Holy Spirit.

A little girl of five years belonging to one of the members of this Association, has exhibited Christian attainments of no ordinary character. It is very evident that the Spirit of God has for some time been operating upon her, but more effectually and sensibly for the last two or three months. She early evinced a reverence for the Sabbath, and took pleasure in reading the Scriptures. She was in the habit of observing stated seasons for prayer, and used frequently to retire with her brother, younger than herself, and pray with him. One Sabbath morning, on awaking, she reminded her sisters that it was God's holy day, and endeavored to make them feel it their duty to observe it religiously. After conversing and praying with them in her child-like manner, she desired to see her mother. Finding her in tears, her mother inquired the cause of it; she replied, I don't want to live in this wicked world any longer; when I look up to heaven, and think God is there, and Christ, and the holy angels, I don't wish to stay here. Her mind continued to attain a more heavenly frame, but her health gradually declined, and for a while her recovery was doubtful. Through all her sickness she has been an example of patience. At one time, when suffering extreme pain, she observed, "O mother, look to heaven and pray God to send me relief, or give me grace that I may bear my pain patiently."

We need not, nor can we present greater proof of the utility of Maternal Societies, than that they have been blessed as the means of saving souls. Few instances of conversion, we acknowledge, have occurred, compared to what might have been, had we been faithful to the trust committed to our charge. It is true we have, in some measure, planted and watered; but it is God that giveth the increase, and to him belongeth all the glory.

In conclusion, your Board would acknowledge with thankfulness the preservation of the lives of all the officers and members the past year. Two of our number since our last anniversary have been called each to give up beloved infants into the arms of that Saviour who said, "suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven;" but having already given up their children in faith, they were comforted with that sweet hope which bereaved parents are allowed to enter-

tain, that they should again behold their beloved little ones at the last day.

In behalf of the Board,

P. H. FORBES, *Sec'y.*

Boston, 1830.

# REVIVAL OF RELIGION.

Willington, Aug. 12, 1830.

Mr. Editor,

Permit me through the medium of your Magazine to communicate to the friends of Christ some further intelligence respecting the recent revival of religion in this town. It may be proper previously to remark that the Baptist church in this place has existed only about a year and a half. It was organized in Dec. 1828, soon after Rev. H. Loomis and a part of his church became Baptists. It is now a little more than a year since I accepted the invitation of the Church and Society to the pastoral office. My installation occurred a year ago to-day. Some few hopeful appearances had been discovered a few days previous to this; but they assumed an aspect so much more encouraging afterwards, that on the Sabbath following I was strongly impressed with the belief that the set time to favor Zion had come. I appointed an inquiry meeting for Tuesday evening, at which there was one present wishing to join the church, and three who were distressed and alarmed with a sense of their guilt and danger. These in a few days obtained hope, and were rejoicing in God their Saviour. Others were convicted, and our inquiry meetings soon became full and peculiarly solemn. About this time a number of Christian friends, whose minds had been revived, entered into a mutual engagement to spend a certain portion of time individually in their closets every morning at the rising of the sun, in prayer to God for the outpouring of his Spirit.

The excitement increased in such a manner as to leave no want of evidence that united and fervent prayer availed much. Converts and inquirers were multiplied, and meetings were frequent and crowded. The progress of the work was gradual until the 20th of December, when it suddenly became much more powerful and extensive. The Spirit of God at this time in several neighborhoods seemed to come down as on the day of Pentecost, like a mighty rushing wind, bearing down all opposition, sweeping away false ref-

uges, and bringing multitudes to the foot of the cross, crying, "Men and brethren, what shall we do?"

The revival now extended into the Presbyterian congregation, and was soon prevalent in every part of the town. More or less in every meeting were under such pungent convictions for sin that they were unable to refrain from tears and audible cries for mercy. In concluding our lectures and conferences, half an hour was spent in supplications for the conversion of sinners, previous to which the anxious were invited to come forward and be seated by themselves. For many weeks in different parts of the town, as soon as this invitation was given, from ten to thirty persons were seen prostrating themselves before the Lord, while Christians were importunately pleading that he would have mercy on them. Frequently when meetings were closed, at the usual hour, scarcely an individual would leave the house, and when an hour or an hour and a half longer had been employed in prayer for the wounded in spirit, it was only by my urgent request that they were prevailed upon to retire. On these occasions their cries, "O pray for us"—"Do pray for us"—"O God be merciful to me a sinner," were enough to move a heart of stone.

The scene was peculiarly affecting sometimes when the grey-headed and the children of nine and ten years were kneeling together for prayers. I recollect hearing a man say, when relating his experience to the church, that when he knelt down to be prayed for beside some little children, he felt as though the time had come when the lion and the lamb should lie down together.

Our baptizing seasons have been frequent, pleasant, and impressive; and in every instance, I have witnessed a becoming solemnity and decorum. Thirteen months in succession, I have had the pleasure of leading willing converts into the baptismal waters. Bless the Lord, O my soul, and forget not all his benefits. The whole number added to the church since the revival commenced is *one hundred and sixteen*—one hundred and two by baptism, and fourteen by letter from other churches.

The principal means which have been blessed in the promotion of this work have been, preaching and the prayers and exhortations of Christians, and especially those of young converts.

The ordinance of baptism has also been made instrumental in awakening eight or ten persons. Several school teachers were brought to the knowledge of the truth. In every school in town there were found some of the youth who expressed a hope in the Saviour. In one district the instructor and fifteen of his scholars were delivered from the power of darkness in one week. The revival has had a happy influence on our Bible Class and Sabbath school. Fifty-three of the youth and children belonging to the Sabbath school have been baptized and added to the church. The unusual excitement has subsided, but the state of religious feeling in the church is still interesting, and the converts remain steadfast in the liberty of the gospel. Two young men from among the converts think it their imperious duty, if Providence open the way, to enter the ministry.

The number added to the Presbyterian church under the pastoral care of Rev. B. Wood, is forty-eight; five by letter, and 43 by profession.

One pleasing circumstance among many others I cannot forbear to relate. In visiting from house to house in the commencement of the revival, I called on a man who, with his wife, had indulged a hope for several years, but had never made a public profession of religion. They had, for the most part of the time, lived in a cold and back-slidden state. After spending some time in urging them to come out from the world and establish family worship, I closed the interview with prayer. After my departure, he called his family together, confessed his neglect of duty, and for the first time attempted to pray in their presence. This was the means of awakening his oldest daughter, nine years of age, who is now with her parents a member of the church. From this circumstance I was led to see on the one hand, how much parents are in danger of standing in the way of their children's salvation; and on the other, how much they can do, by the blessing of God, in bringing their offspring from darkness to light.

In view of this glorious display of grace, we desire as a church humbly to adore the riches of divine goodness, and devote ourselves more fully to the cause of Christ.

Desiring an interest in your prayers, I remain, yours in gospel bonds,

SAMUEL S. MALLERY.

## ORDINATIONS, &c.

June 15. Mr. Ray G. Lewis was ordained in the Baptist church in Junius and Tyre, N. Y. Sermon by Rev. E. W. Martin.

July 1. Homer Smith was ordained at St. Armand, Lower Canada. Sermon by Rev. Ezra Fisher.

14. Mr. Bradley Miner was ordained at Fall River, Mass. Sermon by Rev. G. B. Perry.

29. Rev. James Barnaby, late of Amesbury, was installed pastor of the Baptist church in Danvers, Mass. Sermon by Rev. Rufus Babcock, jr.

Aug. 19. Mr. Ambrose Day, jr. was ordained to the work of an evangelist, in Westfield, Mass. Sermon by Rev. H. Archibald.

June 23. A new Baptist Meeting-house was opened in Geneva, N. Y. Sermon by Rev. O. C. Comstock.

30. A new Baptist Meeting-house was opened at Jaffrey, N. H.

July 7. A new Baptist Meeting-house was opened in the north part of Bradford, N. H. Sermon by Rev. Leland Howard, Windsor, Vt.

## OPENING OF THE WATERTOWN BAPTIST MEETING HOUSE.

On Thursday, Aug. 19, a most interesting religious service was attended at Watertown in the vicinity of Boston, three important objects being happily combined—the dedication of a neat and commodious house of worship, the recognition of a Baptist Church, and the installation of Rev. Peter Chase, as Pastor.

Baptist ministers have occasionally preached in Watertown for many years, particularly Mr. Grafton the aged pastor of the Newton church, who has been now for forty years stationed in the vicinity; and at some periods a regular lecture was maintained, to which large assemblies repaired. Many individuals in Watertown, who at different periods experienced religion, became members of the Newton and Cambridge churches.

About two years ago, the Trustees of the Baptist Missionary Society of Massachusetts established a lecture on Lord's day evenings, which being well attended, led to regular services on the Lord's day, which were supplied by the Newton Theological Institution, by ministers in Boston, and the neighborhood, and for the last few months, by Rev. Peter Chase. Sabbath Schools have also been successfully prosecuted.

ed, having been materially aided by the persevering efforts of the students from the Institution at Newton.

A pleasing prospect of promoting the interests of evangelical truth, excited efforts to erect a place of worship, which has been effected by the friends in Watertown, assisted by benevolent individuals in Boston, Cambridge, and other places in the vicinity. A most commodious and neat edifice has been completed, in a central situation, with a basement story for a lecture room and vestries, a handsome tower and cupola, and 72 pews.

On the morning of the 19th, a council was convened, consisting of pastors and delegates from the churches in the vicinity, who examined the proceedings of the brethren, their letters of dismission, and the views of the gospel which they professed.

The number associated was nearly 50, dismissed principally from the churches in Newton and Cambridge. Cordially approbating the measures which had been pursued, it was unanimously resolved publicly to express to them the fellowship of the churches.

Rev. Peter Chase, having been invited to become the pastor of the church, stated his Christian experience, his exercises in relation to the ministry, and his views of gospel doctrine and church order, which were listened to with much interest; and the council voted to recognize him as pastor of the church, by the usual services of installation.

At 2 o'clock, P. M. the public services were attended at the Meeting House, and the crowded audience constituted a solid column. Though the meeting was necessarily protracted beyond the usual hour, and great numbers were standing, yet a listening and interested attention was very apparent through all the services.

The meeting commenced with an anthem. 2. Prayer by Rev. E. Williams. 3. Singing. 4. Select portions

of Scripture were read by Mr. E. Lincoln. 5. Sermon by Rev. Mr. Knowles, from Jude 3, *Contend earnestly for the faith once delivered to the saints*. 6. Singing. 7. Right hand of fellowship to the church by Rev. Mr. Jacobs. 8. Dedictory prayer by Rev. J. Grafton. 9. Singing. 10. Charge to the Pastor, by Prof. Chase. 11. Right hand of Fellowship by Rev. E. Nelson. 12. Singing. 13. Prayer by Rev. Mr. Malcom. 14. Anthem.

#### DONATIONS OF GOODS.

To our friends who have contributed clothing, and other articles for our missionary stations, and who may be desirous to hear of their reception, we are happy to state that the following boxes have been received and forwarded:

##### TO THE SAULT DE ST. MARIE.

*Under the superintendence of the Rev. Abel Bingham.*

2 boxes of Goods from Vt. State Con. per John Billings, Treas. invoiced at	\$79,27
1 box do. from Rutland Aux. to same, not estimated, but probably worth	20,00
1 bundle do. from Andover Aux. to same, invoiced at	6,69
1 box do. from P. Brown, Treas. of N. H. State Con. invoiced at	15,53
1 Quilt, and 3 pieces of flannel, from Mrs. Millikin, of Mt. Desert, not estimated, probably worth	10,00
4 bundles from Worcester Co. Char. Soc. per O. Convers, Treas. not est. say	30,00
1 box from Dublin, N. H. do. do.	13,51
	<hr/> \$175,00

##### TO THE THOMAS STATION.

*Under the superintendence of Mr. L. Slater.*

1 box from Townsend, Mass. est. at	20,00
1 " from O. Convers, Treas. of Worcester Co. Char. Soc. est.	36,37
1 " from Cornish, per P. Brown, Treas. N. H. State Con.	5,50
2 " from Goshen, by same,	19,56
1 " from Bridport, Vt. same,	22,12
1 " from Goshen,	12,05
1 " from female Soc. Cummington, N. H.	15,33
1 " from Goshen, no invoice, est.	30,00
1 bundle from do. not est. say	16,90
1 box from — per L & Edmonds, no inv. say	30,00
1 " from Westford, per I. Chase, Treas. Crittenden & Franklinton Soc. Aux. to Ver. State Convention,	103,00
	<hr/> \$300,00

##### TO THE VALLEY TOWNS STATION.

*Under the superintendence of Rev. Evan Jones.*

1 bbl. Goods from Southbridge, Mass. inv.	41,64
2 boxes from Middleborough,	55,35
1 box from Woburn, Mass. probably worth	25,00
3 bundles from Worcester Co. Char. Soc. per O. Convers, Treas. prob. worth	10,95
1 box from Beverly, per P. Brown, Treas. of N. H. State Con. probably worth	20,00
1 box from Young Ladies Indus. Soc. of W. Dedham, inv.	10,34
1 box from Royalston, Wor. Co. Mass. inv.	11,72
	<hr/> Dols. 175,00

*Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination in the United States, for Foreign Missions, from June 24, to Aug. 23, 1830.*

Contribution by a friend, of Boston, per Dr. Bolles, - - - - -	1,00	Mrs. L. Megregory, - - - - -	1,00
Received of Miss Helen Tracy, Treas. of the Bengal Christian School Society, for the use, or to aid the female schools in Calcutta, being a donation from an association of Ladies in Newburyport, of different denominations, - - - - -	20,50	Two friends, 50 cts. each, - - - - -	1,00
Collection taken at Chester, Mass. by Rev. D. W. Elmore, for general purposes of the Foreign mission, - - - - -	2,10		3,00
Received of Mr. James Holman, Sec. of the St. John Bap. For. Miss. Soc. per the hand of Mr. Campbell Gibb, for Burman mission, - - - - -	59,00	From the Baptist church in Bangor, Me. collected at the monthly concert of prayer, for the Bur. miss. per Royal Clark, Treas. of the church, - - - - -	14,00
Cumberland Bap. Miss. Soc. - - - - -	23,75	S. L. Somers, Treas. of the Fem. Miss. Soc. of the South Bap. Ch. for For. missions, per Mr. N. Caswell, - - - - -	50,00
Friends in Sackville, sent by Mr. Charles Tupper, of Amherst, N. S. to Mr. William Nichols, by hand of Mr. C. Gibb, Bur. miss. - - - - -	3,50	Collected at Rev. Mr. Knowles' meeting-house, Boston, at the designation of Messrs. Kincaid and Mason, as missionaries to Burmah, by Dea. S. Beal, - - - - -	106,70
Of Mrs. Helen Tracy, for female schools, Calcutta, - - - - -	,50	Guy Turner, Esq. Chesterfield, Ct. 3,00	
Mrs. E. Willard, Sec. of the Providence Fem. Miss. Soc. towards the support of a native preacher in Burmah, by Rev. R. E. Pattison, - - - - -	101,00	Mrs. Turner, as above, - - - - -	1,50
From child of Mr. Edward Lothrop, - - - - -	2,00	Mrs. S. B. Palmer, from Bap. praying circle, Norwich, Con. - - - - -	5,50
Young Ladies' Judson Soc. Cambridge, for Mrs. Wade's school, - - - - -	30,00	Mr. Edward Stillman, Meriden, Ct. - - - - -	,25
Friend of Missions, by hand of L. Farwell, Esq. - - - - -	25,00	Mrs. Deborah Kimball, in behalf of herself and other ladies in Lowell, for the support of a Burman female to be called Ann H. Judson, it being the first annual payment, - - - - -	20,00
H. B. Rounds, Esq. Treas. Utica Foreign Miss. Soc. viz.		Dea. A. Rugg, Lowell, - - - - -	1,00
From Whitesboro' Fem. School Soc. for promoting Female Schools in Burmah, - - - - -	23,11	Dea. Mason, do. - - - - -	3,00
For Burman mission, - - - - -	26,89	Two female friends, - - - - -	,37
	50,00		34,62
Rev. H. J. Ripley, from Sunbury, Geo. Fem. Cent Soc. for Mrs. Wade's school, 50,00		From a lady, per Rev. Dr. Sharp, for Burman mission, - - - - -	1,00
A friend to Foreign missions, - - - - -	1,00	Mrs. Mary O'Brien, for the support of a Burman female to bear the name of Eliza Lincoln, - - - - -	25,00
Sabbath School, No. 13, of the Baptist Oliver-St. Church, N. Y. for the education of an Indian child named Deborah Cauldwell, - - - - -	10,00	Rev. E. Loomis, of the city of Hudson, N. Y. for Burman Bible, per Dea. Wm. Colgate, - - - - -	3,00
From Mrs. Watkins, - - - - -	1,00	Oliver-St. For. Miss. Soc. for the support of Moug Ing, a native preacher in Burmah, per Dea. W. Colgate, - - - - -	100,00
From Mrs. Wells, - - - - -	5,00	Rev. F. Wayland, Saratoga Springs, for the Burman Bible, - - - - -	3,50
	6,00	Mr. Warren A. Smith, for the Burman Bible, per Dea. J. A. Waterbury, - - - - -	1,00
Of Miss T. Rogers, Treas. of the Carey Soc. of the First Bap. Ch. in Boston, for the support of an Indian lad at the Carey Station, by the name James M. Winchell, - - - - -	20,00	H. B. Rounds, Esq. Treas. of Utica For. Miss. Soc. per Mr. E. Lincoln, - - - - -	50,00
For Bur. mission, from the Bap. church in Charleston, S. C. it being a collection taken up after the monthly concert of prayer, - - - - -	35,75	Dea. Hiram Mason, of Craftsbury, Vt. per Rev. S. Davison, for Burman mission, - - - - -	10,00
Reuben M. Garrell of New Town, King and Queen's Co. Va. collected by him to aid in printing the Bible in Burmah, 10,00		Mr. John Gill, Littleton, N. H. per Rev. S. Davison, - - - - -	3,00
C. Megregory, North Leverett, for printing the Bible in Burmah, having been collected as follows, viz.		A. S. Parker, Derby Line, Vt. per Mr. E. Lincoln, - - - - -	5,00
Dr. J. Rice, of N. Leverett, - - - - -	1,00	Connecticut Baptist Convention, per Geo. Read, Esq. Treas. for the following purposes, viz.	
		Rock Spring School, - - - - -	,50
		Indian Missions in United States, - - - - -	,50
		Printing Scriptures in Burmah, - - - - -	4,00
		Do. Tracts, do. - - - - -	6,20
		School in Maulmein, - - - - -	10,05
		Sault de St. Marie, - - - - -	1,00
		General Purposes, - - - - -	47,75
			500,00

H. LINCOLN, Treas.

TO CORRESPONDENTS.

The Review of Morris's Memoir of Fuller, came too late for insertion. It will appear next month.



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